1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

765 meat. After that period the grave is again visited by the deceased's friends, who, on reaching the grave, eat some ghí and bread, offer up prayers, and, on returning, slaughter a sheep, whose kidney is roasted and divided in small bits amongst those present. Bread is distributed amongst those present and a little feast is indulged in, in memory of the 771 deceased. I doubt, however, whether the Gilgitis are [761] very exact in their religious exercises. The mention of death was always received with shouts of laughter by them, and one of them told me that a dead person deserved only to be kicked. He possibly only joked and there can be little doubt that the Gilgit people are not very communicative about their better feelings. It would be ridiculous, however, to deny them the possession of natural feelings, although I certainly believe that they are not over-burdened [177] with sentiment. In Astór the influence of Kashmir has made the people attend a little more to the ceremonies of the Mussulman religion.

In Chilâs rigour is observed in the maintenance of religious practices, but elsewhere there exists the greatest 212 laxity. In fact, so rude are the people that they have no written character of their own, and till very recently the art of writing (Persian) was confined to, perhaps, the Rajas of these countries or rather to their Munshis, whenever they had any. Some of them may be able to read the Koran. Even this I doubt, as of hundreds of people I saw only one who could read at Gilgit, and he was a Kashmiri who had travelled far and wide and had at last settled in that country.

F. HOLIDAYS.

796 The great holiday of the Shîn people happened in 1867, during the month succeeding the Ramazan, but seems to be generally on the sixth of February. It is called the "Shinó náo," "the new day of the Shîn people." The Gilgitis call the day "Shinó bazóno," "the spring of the Shîn people." [The year, it will be remembered, is divided into bazono = spring; walo = summer; shero = autumn;

of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration.

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India.

Besides these, there is another family of the former Muhammadan rulers of the country called "Rá." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them.

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the *shuka* (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called *pabboo*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *thauti*.

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and wool.

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words.

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe.

I.*

The Festival of "Shino Bazono."

The advent of spring in the Gilgit country brings with it the quaint festival of "Shino Bazono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is seen

*[See also p. 119 *footn.*—Ed.]

796 252 to germinate. It is then taken out, dried and ground in one of the Gilgit water-mills. The flour so made is called *diram*, and of it a sweetmeat is compounded on the first of the month by adding some water, oil of apricots and walnuts to the flour and cooking the whole without the addition of any sugar. This sweetmeat has been tasted by the writer and is called *mailai diram*. It has a sweet flavour in spite of the absence of sugar, the fact being regarded as in a way miraculous. The remaining flour is utilized in making small flat loaves called *diram phiti*. This bread is eaten with raisins and oil. The combination is called *dracha bhat*. The feast is not, however, wholly of a vegetarian nature. In the month of "Nos" (about November) each family kills several sheep, and the meat is dried for future use. A leg and a tail are, however, set apart to be cooked on "Shino Bazono," and are then eaten with the *dracha bhat*.

796 539 The feast, which has been partaken of by all the members of the family together, being over, dancing commences and the following song is sung:—

(1) Aju kal ootá la Drároo aju kal chirring ga ootá.
(2) Goom ái chhani tharega, aju kal chirring ga ootá.
(3) Ghi ái chhani tharega, aju kal chirring ga ootá.
(4) Mos ái chhani tharega, aju kal chirring ga ootá.
(5) Mon ái sarai tharega aju kal chirring ga ootá.
(6) Ash to sho dez ik alo aju kal chirring ga ootá.

Translation:—

(1) May this year come again, oh Brethren, may such a year come again!
(2) We will have our stores filled with wheat, may such a year come again!
(3) Much *ghi* will be produced, may the next year be such a one!
(4) Quantities of meat will be stored, may the next year be such a one!
(5) Our vessels will be filled with wine, may such a year appear again!
(6) A blessed day has come to-day, may such a year appear again!

796 526 [563] At noon all the fighting men assemble and make preparations for polo, while the women ascend to the roofs of the houses on each side of the road along which the procession to the polo-ground will pass. In their hands are long slender sticks, with which, as the procession passes, they belabour their heroes unmercifully. Koliwals are specially made the victims of this castigation. They are the trading community of the country, and the opportunity of paying off old scores is one not to be lost. An unpopular general dealer may consider himself fortunate if he escapes from the hands of these viragos with the payment of a forfeit of gold dust. Next comes the turn of the Rá or chief, who runs the gauntlet mounted. Galloping through, he salams with both hands to the women on either side, but even he is not allowed to pass without the bestowal of liberal largess on his fair subjects. It must be admitted that the ladies generally let him off lightly, for which no doubt they have their reasons. Possibly their position at court depends on it. On the arrival of the procession at the polo-ground, a goat is killed on one of the goal-stones. This sacrifice is called "Barono-ai-Karai." The goat's head having been cut off, a rope is attached to it; the players then touch the head with their polo-sticks. After this a *doom* or drum-beater sets off at a run holding the end of the cord, to which the goat's head is attached behind. After him rides the raja or *trangfa* of the village, who strikes the head

repeatedly with his stick till they reach the opposite goal. This ends this part of the festival. Polo then begins, and, as is the fashion in these parts, is continued without intermission till the evening of the great day.

The "Ayi Boyi" Ceremony.

Ayi Boyi is the name of a Gilgiti month falling next to "Shino Bozino." The day fixed for performing the ceremony was publicly announced by the Rá throughout the village. All the boys and young men of the village assembled in the afternoon at a place just below the Rá's dwelling. The Rá used to sit on the roof of the house surrounded by his private servants, and a heap of walnuts was laid before him, while his followers laid a heap of ashes near them. The Rá then threw all the walnuts among the people below, who scrambled for them. While they were thus employed a heavy shower of ashes was hurled down by the Rá's servants upon them. In the merriment which followed, the people would rush towards the Rá, endeavouring to seize him or his servants, if they were strong enough to do so; while if they proved to be the weaker, the chief's followers would turn the tables against them. Should the chief himself or any of his suit fall into their hands, he was only released on the payment of a suitable forfeit; but, should the struggle result in the favour of the chief and his party, the prisoners made from among the people were released after a few days' captivity.

II.

The Ceremony of "Ganoni."

The inhabitants of these parts are strictly prohibited from tasting any new crop before accomplishing the "Ganoni" ceremony, which is celebrated in the middle of June, when the wheat and barley are ripe. The Rajah or headman of the village fixes and proclaims throughout his district the days for the performance of this ceremony, which is carried out in the following manner. On the afternoon of the day fixed the people set out to their fields with loaves fried in butter, which are greedily eaten at a corner of the field by all the members of the family. After this they cut some ears of barley, bring them to their homes, and keep them for a while on a fire. These husked and roasted grains are now put in a small basin filled with milk or curds. Of this milk every member of the family takes three wooden spoons full. Then national dances and vainglorious songs continue till late in the night.

The Duma Nikha Ceremony.

When the people have finished the labour of reaping and winnowing their spring and autumn crops, and have put the grain into bags to carry to their homes, they recite the following prayer:—

(1) Bismillah ya Khudaya Barakat deh.
(2) Doosum, Doosum ai Barakat deh.
(3) Kharki jawān ai Barakat deh.

585
539
Translation :—

(1) Do not weep, O flower-like girl, thy complexion will turn pale!
(2) Thou wilt go on a lofty hill, O girl, thy complexion will turn pale.
(3) Thou wilt (by weeping) burn your heart, thy complexion will turn pale.

In Shinaki there is a custom called "Kao." If a young man has determined to marry a certain girl but her parents are not willing to give her to him, the young man either calls out in an assembly of the village headmen:—"The girl is mine, and I will perform 'Kao' if she is not given to me." Sometimes in order to assemble the people he fires a gun outside the village and utters the same words in the presence of those who collect; or if he gets an opportunity he tears the girl's shirt slightly in the presence of some other men and says to her:—"You are mine." When this has been done, the parents are obliged to marry the girl to him, but they can demand from him whatever they like up to the limit of his means. If they marry the girl to anyone else, the young man will murder the girl as well as her husband as soon as he gets an opportunity.

[682]

IV.

The Ceremony of "Seelo-ai-Thali" (Seat of Chastity).

887
831
796
This ceremony was performed for old women, who have been virtuous and chaste throughout their lives. These women were called "Seelo," and their descendants were very proud of them, so that on the occasion of family quarrels they used to say to the opposite party, "What have you to say to us? Our mother is "Seelo," while yours is not." To accomplish this rite, an elevated stone platform, about five yards each in length and breadth and a yard in height, was erected by the woman's nearest relatives. On the day appointed all her kinsmen came to the place, with a white she-goat as a sacred judge, to decide the fate of the old woman. The latter was clad in silk and placed on a bench. The eldest of the family bound a silk turban on his head, as well as on that of the goat; and, placing the goat below the bench with its face westward, addressed it in the following manner:—

"O thou white goat, if my daughter" (or whatever relative the woman was to the speaker) "has throughout her life lived an honest, virtuous and pious life and has remained clear of the sins and crimes of falsehood, theft, debauchery and treachery, be pleased to salute this bench for the sake of such a righteous and godly woman." In the case of the woman having led a blameless life, the goat by touching the bench approved her virtue. The assembled crowd then broke forth in cheers, and as an expression of their joy the relatives killed several goats and fed the people present. But if it happened otherwise, and the goat instead of performing what was considered an obeisance to the bench, ran round it bleating, then a great shame took hold of all the woman's kinsmen, and they ran away to their homes, never to speak to her again during the remainder of her life.

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3

crops, the female population of the village proceeded to the Devi in their best attire. They sang on their way, and when they reached their destination presented a goat to the "Boh Bin." He then threw up some small branches of the juniper in the air, and the women attempted to catch them before they fell to the ground. It was believed that a woman would be blessed with as many children as the branches she succeeded in catching. Descendants of the original "Boh Bin" still remain, but the ceremony is no longer observed.

A stone of this kind is also found at Barmas near Gilgit. The ceremony performed upon this stone was exactly the same as stated above, but it has a different name, *viz*: "Mulkum."

"Rato" or "Chili."

At Farfuh, a village in the Bagrot valley, there are five small portions of land situated at the foot of a mountain and called Chuto Rato, Shilo Rato, Surgon Rato, Chilko Rato and Thoko Rato. In these tracts there are five very large boulders and five small stones, called respectively "Dev-ai-Maron" and "Mos Samaran Ken" (*i.e.*, stone for distributing flesh). Here the "Rato" ceremony, also called "Chili," used to be performed as follows. During the first six days of the ceremony, which lasted for seven days, the people wore new and clean clothes, the sexes being separated and inhabiting different houses. On the seventh or the last day, all the people of the different communities or families of the village assembled separately and went to their respective "Ratos" with a goat and some young branches of the chili or *Juniperus macrocarpa*. These branches were placed upon the "Dev-ai-Maron," and the blood of the goat which was now sacrificed was thrown on. The meat was placed on the "Mos Samaran Ken" and distributed among those present, who roasted and ate it at the same place. It was never given to any woman or to a man of any family other than that of "Rato." The shoulder-blade of the goat killed was then placed on a high stone and fired at by marksmen amidst the noisy acclamations of the people, and a dance was held in honour of the sacred ceremony. After this the people assembled round the "Dev-ai-Maron," while the oldest man present or the headman of the village sat quite close to the stone and addressed it in the following manner: "O iron-like Rato, O Shri Bagartham, we have come to thee to express our wants. We have no progeny: kindly endow us with children. We are destitute of money: kindly favour us with gold and silver. We are in want of grain: please supply us." In the same manner he related all their desires for cattle, clothes, goods, etc., while the other men followed him and expressed their assent to what he said by crying "Amen." The women of the village now appeared in their best attire, with some dry flour and small flat loaves. They threw the *atta* on the *chili* branches and prayed in the same manner for the fulfilling of their desires. The loaves were distributed among the men, who eat and rejoiced. At some places the women were strictly prohibited from going near the Rato stone. This ceremony was performed and known by the same name throughout the whole of Gilgit, but on stones of different names, so that the stones at Datuchi and Bulchi were called "Aju Bin," at Sinakar "Shri Bin," at Gilgit and Dainyor "Rato-denaken," and at Naugam "Shri Bai." The

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3

to inflict harm upon the people, they themselves did not dare to put an unclean thing into the spring; and therefore on such occasions a foreigner was employed to perform this act, receiving as remuneration a large quantity of grain collected for the purpose at the rate of two seers per house. After receiving this grain he threw some unclean thing into the spring; and took it out when the rain was no more required. There are two other similar springs: one in the Bagrot Valley, called Chakrot Bari; and the other near the Tarshing village in the Astor District, called Komachon uts.

778 789 823

"Rashoo ai Yudaini."

(The Fairies' Drum of Rashoo.)

The Doms of Bulchhi, a village in the Bagrot Valley, have still in their possession a small drum about one foot in diameter and three feet in circumference. This is called "Rashoo ai Yudaini." It was once carefully kept in a handsome cover by Rashoo, a Rono Wazir of Gilgit, who had ruled for the chief in that place. It is said, that whenever Rashoo intended to advance against any chief, the Yudaini was brought and kept before him. If it made a noise, without having been beaten by anybody, Rashoo believed it an omen of success. But if it were silent, Rashoo postponed his expedition.

534 539 778 721

The Hoof Mark of a Horse.

Between Edgah and Balan villages in the Astore district there are seen on a rock near the old road which faces the Phina village, a few small flags. It is said that at this place there is a mark on a stone of the hoof of a horse. The story of the hoof-print is this—The place was once haunted by a giantess, who was a bitter enemy of mankind, and had become the terror of the people. The people wished to get rid of her. By the providence of God, one day a venerable Darwesh—some say that the Darwesh was no one else but Hazrat Khizar himself—halted on the river-bank close to the foot of the Phina village, and saw the giantess across the stream. He flung himself on his horse and, spurring it vigorously, came upon the giantess with the speed of lightning. She had no alternative left but to take to her heels, which she did, leaving the noise of her shrieks behind, and was never seen again. The horse had come upon it with such a vigour that the stone gave way under its weight, and there burst forth from the stone a spring of cool, fresh water. Though there exists no trace of it now, it is still looked upon as a sacred place, and the people from far and near gather together annually to celebrate the event by killing a sheep, feasting upon it, and making merry.

361 539 778 796

XI.

The Foot of Malik the Rá of Gilgit.[1]

It is said that one of the feet of Malik, an ancient Rá of Gilgit, was naturally formed like the hoof of an ass. He took great care to conceal this defect from all people. One of his old servants had, however, a knowledge of the mystery; but he was strictly forbidden by the Rá to disclose the secret. The servant kept it from becoming known

539

[1] [Cf. the Greek story of Midas and his ears, and of how their existence there was revealed to the people.—Ed.]

539 776 173 soul. They agreed to lend a helping hand to Shamsher and to raise the subjects secretly against their merciless chief. On finding that the majority of the people had joined him, Shamsher fixed a date for accomplishing the deed by burning a large fire late at night round the fort of Shri Badat. A few days before the appointed day, he sent down Sakina to her father with instructions to keep the secret, while he himself went down to Danyore village to make his preparations. At about 3 A.M. on the night appointed for the purpose, all the people turned out of their houses with torches in their hands and a quantity of wood. Shri Badat's fort was situated about 200 yards east of the present Gilgit polo-ground on the site of the houses of the Bhirai family. The people were still some way from the fort when Shri Badat's spirit began to feel uneasy. He therefore asked his daughter to go out and see what was the cause of his restlessness. This undutiful and faithless woman, who had a perfect knowledge of the conspiracy, went out and returned after some delay, in order to let the people come closer, and said that there was nothing to be feared outside the fort. But Shri Badat's increasing uneasiness brought him out of his room. He found himself in a very awkward position, having by this time been surrounded by the enemy, who had succeeded in planting large fires round the fort. In this predicament he had no time to consider the necessity of punishing his wicked daughter, but at once jumped up in the air and took wing towards Chotur Khan, a snowy tract in the Indarman Valley. *He is said to have rested* at Yashpur (a deserted village near about 12 miles west of Gilgit) Hinzil, where he requested somebody to bring him a cup of cold water. The village had a plentiful produce of grapes, and the inhabitants used to make wine from them. The man therefore brought out a cup of wine to Shri Badat, who refused, saying angrily that, seeing that he had come there after having escaped from a fire which had done great injury to his soul, it was improper for the man to give him wine instead of cold water, which was what he had asked for. But none would bring him water, and, being thus dissatisfied with the treatment of the villagers, he cursed the place, saying that it would be totally ruined and laid waste, so as to produce no grapes again. It happened in the following year that the glacier which afforded a supply of water for the village melted away, thus effectually destroying the village cultivation forever. From Yashpur Shri Badat went to Chotur Khan and hid himself there under a big glacier, where he is still said to have his abode.[1] The people have a firm belief that he will re-appear at Gilgit to renew his rule over them with redoubled fury. Being afraid of his regaining the kingdom, the people are in the habit of burning big fires in their houses throughout the night of the anniversary in November on which Shri Badat was driven from Gilgit, in order to keep away his ghost if it return. On this night no one ventures to sleep, but to while away the time they are in the habit of 578 dancing and singing round the big fires. This ceremony is called "Talian." There is, however, a family of Kuichins (the kitchen servants of Shri Badat) who do not take part in the performance of the ceremony; for they are still loyal and faithful to their master, and are still desirous of his returning to his own. This is the only family now residing at Gilgit who are well-wishers of Shri Badat. It is curious that they should have escaped injury at the hands of the opposite party.

796

1 [i.e. Shri Badat. See CAT. 116 pp. 114-113---ANALYST]

31 Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3

On the afternoon of the following day each family kills five goats for every house, as a token of their happiness at being free for one more year from the re-arrival of the cruel chief. The meat is dried and kept to be cooked during the following months. It is said that the meat of the goats killed on this day does not turn bad, even if kept for years. This ceremony is called by them "Nimalo." 796

A STORY OF THE KATCHATA FAMILY AND "CHILI" CEREMONY.

Once upon a time there resided at Gilgit a wealthy family of Katchatas. This family lived alone in a separate fort on the site of the fruit orchard in which Mr. Hayward is buried. The family grew so strong that it kept the chief afraid of its power. The Rá, who always used to keep a watchful eye over this clan, was so frightened by their doings that, being unable to fight them openly in the day-time, he thought at last of making a sudden night attack on the sleeping warriors. The proposed attack was so successfully carried out by the Rá that he left none alive in the fort except a pregnant woman, who managed to escape by a small window and took flight up the Kargah Valley, in order to seek a refuge in a secluded village of Darel. There she soon bore a son. None of the family survived to cultivate their lands, which were lying waste. The Rá, however, took this task upon himself, and wheat was sown over the land by his followers. But he was much vexed when he saw the whole crop turned black and become unfit for food, and that his labour was fruitless. For the five successive years the same state of things continued, and the Rá, being weary of cultivating the lands any longer, at last ordered the Dasyals to explain the real cause of this misfortune. According to their usual custom the Dasyals worked themselves into a state of frenzy by burning the leaves of the *chil*, and then, putting their ears for a short time upon the drums to listen to what these had to say, sang a song to the following effect :— 539 241

"The fertility, prosperity and abundance of Gilgit were due to the happiness and the blessed hands of the Katchata clan, and because they were extremely oppressed and tyrannised over by the Rá, the destruction of the land resulted and will continue until a man of the same family is brought here to plough the lands with his own oxen, and to put in the seed in the Rá's cloak. A few handfuls must be scattered by the Rá himself, while the remainder is sown by the Katchata or his followers in those fields. The other inhabitants must not precede the Katchata in ploughing and cultivating their lands." On this the chief gave orders to the assembly to bring a man of that clan, from any part of the country in which he could be found, and promised that a good reward would be given to the man who succeeded in finding him. A number of the Rá's followers at once started in all directions in the hope of gaining the reward. The man who had set out for Darel and Tangir came to know, to his great delight, that a woman of the family had at the time of the massacre escaped towards Darel, where she had since borne a son. He sought out her dwelling, and promising her safety as well as a good reward, obtained her consent to accompany him to Gilgit. He thus gained the reward, while she was welcomed by all the people. The Rá then assisted in the sowing of the fields according to the advice of the Dasyals, and with the returning happiness of

7: Francke M-5 (no date) 1904 AJ4 West Tibetans AJ4
Dard AV3

366 A. H. Francke—*A language map of West Tibet with notes.* [No. 4,

The following is my attempt at a restoration of the text according to the Dard-dialect of Da:

Dargyassi de tija namo hla zhuni
Shuni bhi tija namo hla zhuni
Sinani bhi tija namo hla zhuni

Translation:

Give abundance! Honour to thee, oh god Zhuni!
Crops also! Honour to thee, oh god Zhuni!
A son also! Honour to thee, oh god Zhuni!

Notes on the Dard text:

Dar-gyyas is a Tibetan synonym compositum meaning about 'abundance;' *di* was probably in course of time contracted from *de*, give, and *ti*, thee; *tisha* or *tija* means 'to thee,' *sha* and *ja* are frequently used terminations of the dative case; *nomo* instead of *namo* is a case of assimilation of the vowel of the first syllable to that of the second syllable; *namo* as well as *nomo* often occur in the sense of 'glory, honour' in the Bono-na-songs, Ladakhi Songs, No. XXXI ff; *hla* is the Tibetan *lha*, a Pre-Buddhist god; *Zhuni* is the proper name of the house god. *Shuni* means 'harvest'; *bi* is supposed to be the same as Urdu *bhi*, meaning 'also.' Also in the second and third lines the *ti* of *tisha* was lost in the preceding word. The *ni* in *sinani* is the emphatic syllable of Tibetar.

(4) *Dard customs.*—To the present day the Māmani-festival is considered as a Dard custom. It is held 1½ months after the 21st of December. In Khalatse it is celebrated in this way:—Cooked heads of goats and sheep, and omelettes called *ten ten*, are brought before an ancient row of *mchod rten* (mchod rtengyi sgang) which goes back to Dard times, and a feast is given to everybody who will partake in it. Strangers are welcome.

Also the Ladakhi music and art of dancing is so entirely different from Tibetan music and dancing that non-Tibetan influences must be suspected here. In Ladakhi music, besides the Chinese scale,—classical scales are in frequent use. Of classical scales I have discovered the following in my collection of Ladakhi tunes: Ionian, Aeolian, Lydian, Mixo-Lydian. It is easier to believe that these scales came here through a Dard channel than from Tibet. Although the metre of the Tibetan Ladakhi songs is almost invariably trochaic, the metre of the Ladakhi tunes is iambic.

I have tried to prove the Dard origin of one single West Tibetan village only. It would probably be easy to accumulate similar reasons